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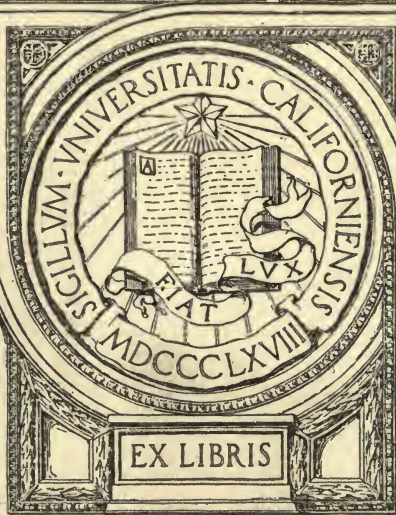


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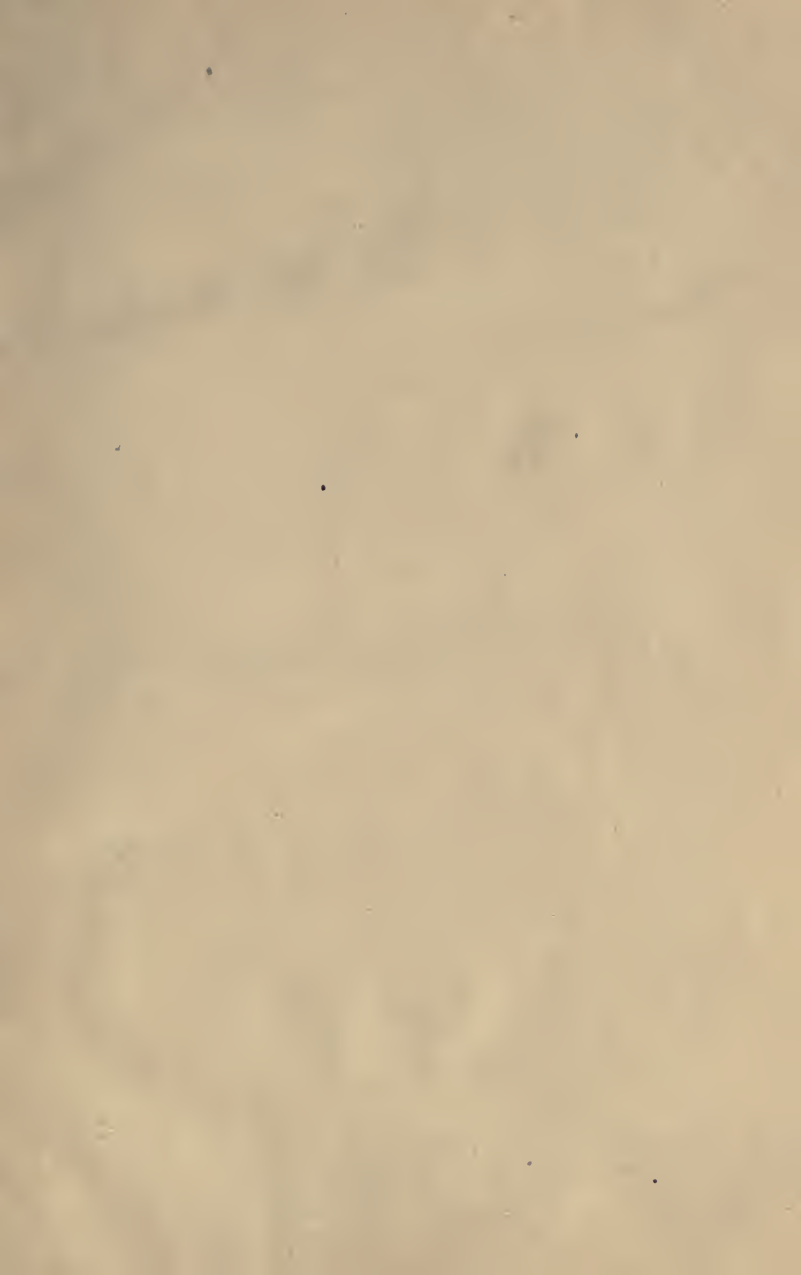
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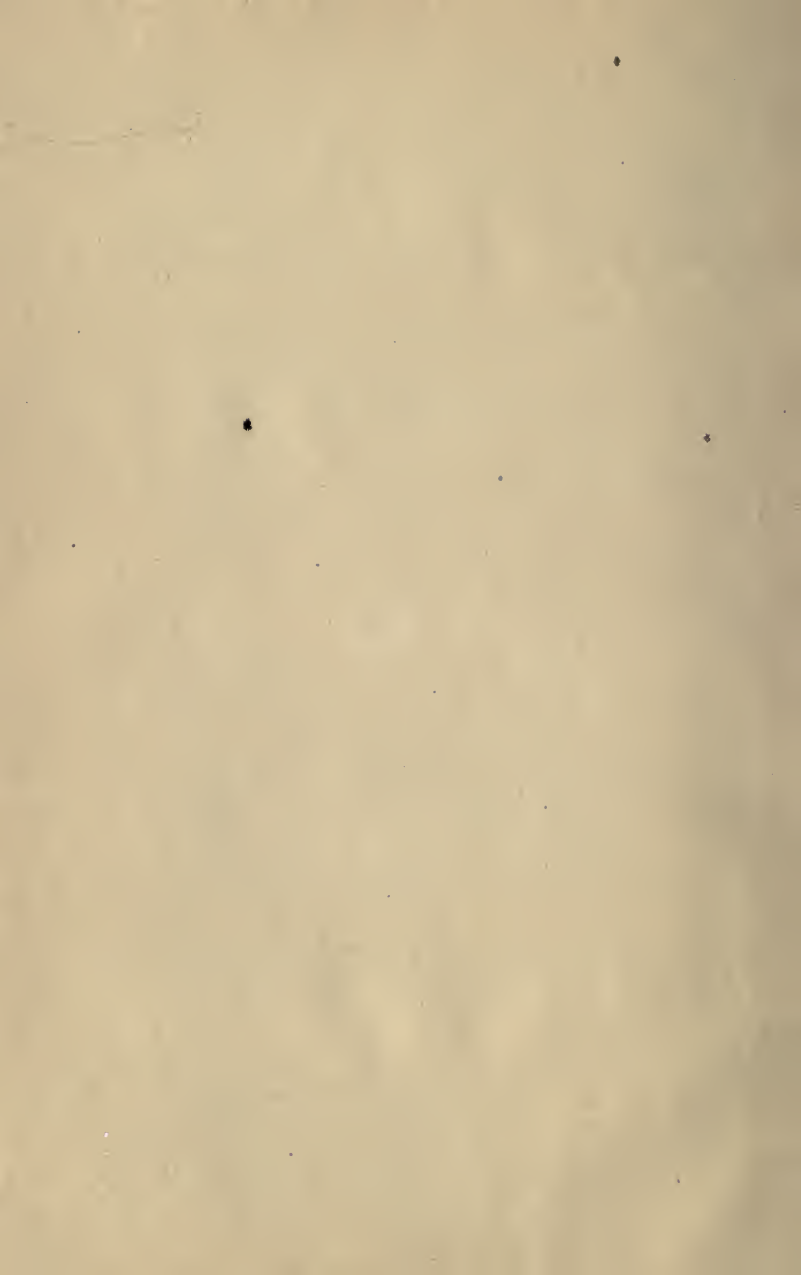
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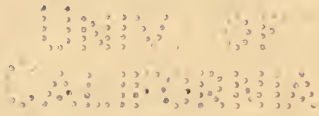
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THE

SCHOOL SERVICE.

BY

RABBI JOSEPH KRAUSKOPF, D. D.



PHILADELPHIA :
OSCAR KLONOWER.
1894.

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OPENING PRAYER.

O GOD, be graciously pleased to take us under Thy Fatherly care. Imprint upon our hearts such a grateful sense of Thy goodness to us as may make us ashamed to offend Thee. Dispose us to dedicate our souls and minds and hearts to Thee in a righteous and useful life. Keep us temperate in our desires and ambitions, and diligent in our avocations. Incline us to be just and upright in all our dealings, full of compassion, and ready to do good to all. Make our thoughts, our words, our deeds, testimonies that Thou alone rulest within us, and that the peace and the well-being of our fellow-men lie nearest to our hearts. These things, and whatever else may profit the ends for which we have been placed on earth, we humbly beg of Thee, our God and Father. Amen.

Choir :

O trust in God, to Him your hearts outpour,
For He our Refuge is for evermore.

Psalm lxii. 9.

Schools :

Lead us, O Lord, in Thy righteousness ;
Make straight before us Thy way.

Psalm v. 9.

ADORATION.

בְּרוּךְ אַתָּה יְהוָה

Superintendent:

Unto Thee, O Lord, we render praise, honor, and thanks. Mighty things hast Thou done for us, and in us hast Thou magnified Thy greatness and Thy goodness.

Praised be Thou for the souls and minds with which Thou hast ennobled us, and which render us capable of comprehending the excellence of Thy works, and of understanding the noble mission Thou wouldst have us fill on earth.

Praised be Thou for our endowments and faculties, for the health of our bodies, for the soundness of our senses, for Thy bountiful provisions for our necessities and comfort, for the faithful monitor which Thou hast placed within us, to warn us against wrong and to approve the right.

Praised be Thou for the many dangers averted, for the frequent rescues without which we should long since have perished, for the pleasures of our homes and associations, for all the means through which Thou hast sweetened our life and hast prospered our ways.

Praised be Thou, also, for the troubles which Thou hast allotted to us, and which have rendered us both wiser and humbler; for the consolation which Thou hast imparted to us under them, and for the happy issue which Thou hast opened to us out of them.

Praised be Thou for the joys and gratification with which Thou hast so abundantly enriched us; for every sunbeam that cheers our hearts, for every draught that refreshes us, for every morsel that nourishes us, for every token of peace and good-will, for every advance of progress and enlightenment that gladdens our hearts and inspires our minds.

For all these, and yet other blessings which Thou hast vouchsafed unto us, and for those which, in Thy superior wisdom, Thou hast been pleased to deny us, we render praise and glory unto Thy name, now and for ever. Amen.

Choir :

Praise ye the Lord, the Praise-deserving.	בְּרַכּוּ אֶת־יְיָ הַמְּבַרְךְ :
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School :

Praised be the Lord, the Praise-deserving, for ever and aye.	בְּרוּךְ יְיָ הַמְּבַרְךְ לְעֹלָם וָעֶד :
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SCHOOL.

THE LORD IS IN HIS HOLY TEMPLE.

God is in His holy temple :

Earthly thoughts, be silent now,
While with reverence we assemble,
And before His presence bow.

He is with us now and ever,
When we call upon His name,
Aiding every good endeavor,
Guiding every upward aim.

God is in His holy temple,—

In the pure and holy mind ;
In the reverent heart and simple ;
In the soul from sense refined :

Then let every low emotion
Banished far and silent be,
And our souls in pure devotion,
Lord, be temples worthy Thee !

ANON.

One of the following ten SERVICES to be selected for each Sabbath:

SERVICE I.

MEDITATION.

(To be read with or without comments by Superintendent.)

THE SABBATH.

HAIL, sacred Sabbath, that rests the individual, blesses the family, prospers the community, secures the state, exalts the nation, pours light and life on earth! Thou art the golden clasp that binds together the volume of the week. Thou art the keystone in the arch of public morals: without thee the whole structure falls!

What a precious boon the Sabbath is to the sons of toil and the children of care! However much men may be divided on questions of religion, there exists almost perfect unanimity among all in their belief that a whole day of rest, after every six days of toil, is the indispensable requisite for the health and progress of mankind. The Sabbath has humanized man. It has secured for society the largest amount of labor which man is capable of rendering. Where the Sabbath is best observed, there work is best performed. Where hand and brain relax one day in each week, there tasks become easier when resumed. The bow that soonest breaks is the bow that is never unstrung. Day after day records an excessive waste of tissue and of vital force. Unless we allow ourselves one whole day of freedom from all work, both manual and mental, so that the waste may be repaired, ill health is the consequence, and we are disabled from rendering the best service to society, from reaping the best harvest from our toil,

and, saddest of all, we are hastened into an untimely grave.

The Sabbath is like the green oasis in the wilderness where, after the week's journey, the pilgrim halts for repose, where he rests beneath the shade of the lofty palm trees, and, refreshing himself with the waters of the calm, clear stream, recovers his strength, and goes forth again upon his pilgrimage with renewed vigor and cheerfulness.

The morality and spirituality of a community constitute the most important factors in the promotion of civilization, and these blessings come to us almost exclusively through the observance of the Sabbath. The heart needs training, and the soul needs opportunity for spiritual elevation, but these cannot be acquired in the mine or in the quarry, at the loom or at the forge, at the plow or in the shop. Uninterrupted toil not only undermines the health and dwarfs the intellect, but also blunts the virtues and deadens the nobler sensibilities in man. As the diver has need to come occasionally to the surface in order to fill his lungs with fresh and invigorating air, so, too, must we, from time to time, raise ourselves from the stifling depths of toil and care that we may breathe a pure and spiritual atmosphere, and thus save the heart and soul from suffocation. We need the Sabbath to purge us from the dross of life and to purify our moral and spiritual nature. We need the Sabbath to give life its true interpretation, to teach us that man is not a mere machine, placed here solely to toil and to drudge. We need the Sabbath to teach us that there is a God above us and a future before us, and to acquaint us with the sacred duties we owe to self, to others, and to our own family circles.

The sweetest blessing which the Sabbath brings is the joy of the family reunion, which binds the hearts of the parents unto the children and the hearts of the children

unto the parents in the tender bonds of an affection which gives to life its purest joy. It affords the opportunity for receiving moral and religious instruction, for social intercourse with friends and neighbors, for visiting the sick, for comforting the mourning, for aiding the helpless. Take the Sabbath from man, and his heart will turn to stone and his spiritual nature will be crushed. To abolish the Sabbath would be to annihilate one of the mightiest agents in civilizing and socializing mankind—would be to dry up a fountain of purifying influences, and to deprive human life of one of its most sacred and refining pleasures.

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent :

Six days were given us for labor, and one for rest :
As the former is a duty, so is the latter a necessity.

School :

*Toil and wrath shorten a life,
And care bringeth age before the time.*

As the Sabbath is distinguished from the other six days,
So let thy use of it differ from thy weekday occupation.

*Constant toil draineth the body of strength :
There is no riches like health.*

Better a poor man, sound and strong of constitution,
Than a rich man that is afflicted in his body.

*Health and a good constitution are above all gold,
And a strong body above infinite wealth.*

There is no riches above a sound body,
And no joy above the joy of the heart.

*Death is better than a bitter life,
And eternal rest than continual toil.*

Gladness of heart is the life of a man,
And the joyfulness of a man prolongeth his days.

*Love thyself and comfort thy heart ;
Remove worry far from thee.*

Ceaseless toil hath killed many,
And there is no profit therein.

*They who delight in the Sabbath
Shall find peace and health and joy.*

Ben Sirach.—Mediæval Rabbis.

HYMN.

THE DAY OF REST.

Come, O Sabbath day, and bring
Peace and healing on thy wing,
And to every troubled breast
Speak of the divine behest :
Thou shalt rest !

Earthly longings bid retire,
Quench our passions' hurtful fire ;
To the wayward, sin-oppressed,
Bring thou the divine behest :
Thou shalt rest !

Wipe from every cheek the tear,
Banish care, and silence fear ;
All things working for the best,
Teach the one divine behest :
Thou shalt rest !

(Turn to page 44.)

SERVICE II.

MEDITATION.

(To be read with or without comments by Superintendent.)

RETRIBUTION.

Psalm xli. 2.

“Be still, and know that I am God!” Thus speaks the voice of the Lord to us from out of the great events of the world. Not man’s but God’s will is done. Something different from what we expect is ever occurring. Many changes have taken place which mortals in their blind folly would fain have prevented. In vain are the ravings and the fury of man. What is to be, comes to pass. Everything has its limit, which no man can overstep. The mightiest are checked in their career by the ruling hand of God. He has struck down the exalted, and raised up the humble. Of what avail were the mightiest fleets that ever rode the waves? Of what avail were powerful hosts of men? Of what avail were the cunning plans of leaders, the valor of the commanders? No one is mighty before the Lord. Wise men have been left to sigh in dungeons, yet have changed the destinies of entire continents. He has saved innocence when condemned, and drawn the secret criminal into the light of day, and laid bare his hidden sufferings. Often one hour, one minute, has sufficed to bring to light the sins, which have been committed in secret by evil-doers, who have long succeeded in hiding in darkness their nefarious acts.

That which is culpable can never escape its condemnation. To every secret sinner comes the day of judgment; and were he to heap mountains on the evidences of his misdeeds, though only dark night or silent walls or solitary forests were the witnesses of his crime, the mountains will be disposed like dust before the wind, and discover what was hidden beneath them; the stones of the wall will speak and reveal his guilt; the leaves of the forest will become rustling witnesses, and the avenging flash of lightning will descend from the cloudless sky.

Recognize the ruling hand of God. Neither in heaven nor on earth is there any such thing as the rule of accident; there is an all-seeing, wise, loving Power, which guideth all things to good, not along the paths of chance, but according to the eternal law of goodness.

That which is hidden will at last come to light; crime will be unmasked, and all evil will meet with its deserts. Only that which is good in itself and just and true will eventually conquer and prevail.

Recognize the rule of God in all thy unfilled wishes; recognize it in all thy hopes fulfilled. Even when thy heart bleeds most painfully, even when the most sacred bonds are severed—even then it is God's hand that ruleth for thy good.

Weak, sensuous persons, strongly attached to what is earthly, are fearful of the future because they have set their hearts on things which must perish. The truly God-fearing and God-trusting, on the contrary, look cheerfully toward the future. Whatever God may have ordained, whether it be war or peace, riches or poverty, joyful association with our beloved or the death of the latter, storm or sunshine, he knows that God rules. And when he sees the dark thunder-cloud rolling toward him, it is God's voice that says to him, Be still, and know that I am God.

Why then should I fear, O Lord? Give or take, exalt me or abuse me, let me be the joy of my friends or fall the victim of mine enemies, I accept with thankfulness whatever fate may befall me. I am trustful and joyful, for I know that Thou art God, my God, for ever!

RESPONSIVE READINGS.

(To be read alternately by the Superintendent and the School.)

Superintendent :

They that fear the Lord will not disobey His word ;
They that love Him will strictly keep His ways.

School :

*He searcheth out the deep, and the heart,
And considereth their subtle plans.*

Say not, I will hide myself from the Lord,
And who from above will be mindful of me ?

*No thought escapeth Him ;
And not one word is hidden from Him.*

The Lord hateth every abomination,
And they that fear Him love it not.

*He has given unto man free choice ;
And to act with fidelity is matter of liking.*

Before man is life and death ;
Whichever he liketh shall be given him.

*His eyes are upon them that fear Him,
He knoweth every work of man.*

He commandeth no one to be godless ;
He gave not one license to sin.

*Marvel not at the works of a sinner ;
Trust in the Lord, and abide in thy labor.*

The blessing of the Lord is the reward of the godly ;
In a swift hour He maketh His blessing flourish.

*Pronounce none blessed before his death ;
By his children will a man be known.*

Ben Sirach, ii. xi. xv. xlii.

HYMN.

GOD'S OMNISCIENCE.

Psalm cxxxix.

O Lord, Thy all-discerning eyes
My inmost purpose see ;
My deeds, my words, my thoughts, arise,
Alike disclosed to Thee !
My sitting down, my rising up,
Broad noon and deepest night,
My path, my pillow, and my cup
Are open to Thy sight.

Before, behind, I meet Thine eye,
And feel Thy heavy hand ;
Such knowledge is for me too high
To reach or understand ;
What of Thy wonders can I know ?
What of Thy purpose see ?
Where from Thy Spirit shall I go ?
Where from Thy presence flee ?

If I ascend to heaven on high,
Or make my bed below,
Or take the morning's wings and fly
O'er ocean's ebb and flow,
Or seek from Thee a hiding-place
Amid the gloom of night—
Alike to Thee are time and space,
The darkness and the light.

(Turn to page 44.)

SERVICE III.

MEDITATION.

(To be read with or without comments by Superintendent.)

THE BIBLE.

THE whole civilized world bows down with reverence before the book of all books, the Bible. It is read in every clime and zone of the globe. It constitutes the only literature, the only code of laws and ethics, among many peoples. For thousands of years it has gone hand in hand with civilization, has led the way toward the moral and intellectual development of humankind, and, despite the hatred of its enemies and the still more dangerous misinterpretations of its friends, it still maintains its firm hold upon the hearts and minds of the people; its power for kindling a love of right and duty, of justice and morality, within the hearts of men is still supreme. Were it possible to annihilate this book, and with it all the influences it has exercised, the pillars upon which civilization rests would be knocked away, and we would deal the death-blow to our morality, to our domestic happiness, to all we value highest and cherish most.

It is the one book that has a balm for every wound, a comfort for every tear, a ray of light for every darkness. Its language all people can understand, its spirit all minds can grasp, its moral law all hearts can obey. The truths contained in it appeal not only to the humblest, but also to the highest intellect.

There never was found, in any age of the world's history, either religion or law that so highly exalted the public good as have those of the Bible. It contains more true sublimity, more exquisite beauty, more important history, more fine strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written.

It teaches us the best way of living, the noblest way of suffering, and the serenest way of dying. It is welcomed equally in the cottage of the peasant and the palace of the king. The bark of the merchant is guided by it, and the discoverer in the darkest wilds is strengthened by it. It directs men's conduct, and mingles in all the grief and cheerfulness of life.

Place the most celebrated systems of philosophy or the most famous codes of ethics in the hands of the masses, and see whether the subtlety of their reasoning, the profundity of their learning, the elegance of their diction, will touch hearts as deeply or influence lives as thoroughly as does the Bible. All the genius and learning of the ancient world, all the penetration of the profoundest philosophers, have never been able to produce a book that was as widely read, as numerous translated, as voluminously commented upon, as dearly loved, as has been this one Book of Israel; nor have all the lawgivers of all lands and of all ages been able to produce a code of laws and ethics that was as universally and as beneficially followed as that of the Jewish lawgiver Moses.

The Bible belongs to the world. It has outlived all other books as a mighty factor in civilization, and still stands peerless as a work that is identified with the promotion of liberty, that is the companion or pioneer of commerce, the foundation of civil government, the source and support of learning.

There is not in the whole compass of human literature another book which deals with such profound topics, which touches human nature on so many sides of experience, which relates so especially to duties and sorrows and temptations, and yet which looks over the whole field of life with such sympathy and cheerfulness of spirit.

Hold fast to the Bible as the sheet-anchor of your liberties. Write its precepts on your hearts and practise them in your lives. To the influence of this book we are indebted for all the progress in true civilization, and to it we must look as our guide in the future.

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent :

He that practises the Law

Is better than he who merely studies it.

School :

Guard the Scriptures above thy life,

For it alone gives peace and safety.

The Bible speaks in the language of man :

As many as are the verses, are the interpretations.

The Bible is written for man,

And by man is it to be observed.

Make not a burden of the study of the Law :

Let it teach thee the performance of duty, not its neglect.

He who studies the Law avoids temptation,

And obtains deliverance from sin.

The care of the soul is the life of man's heart ;

The study of the Law is the life of the soul.

*The study of the Scriptures is better than sacrifice ,
The teaching it to others is better than prayer.*

The study of the Scriptures is compared to fire :
Unless it be kept alive, virtue will become extinct.

*The study of the Scriptures is compared to wood :
As one piece kindles another, so one student inflames others.*

The Scriptures is compared to water :
It descends to the lowly as water to the plains.

*The Scriptures is compared to wine and milk :
These are kept in earthen vessels, the Law in humble hearts.*
Talmud.

HYMN.

THE BIBLE.

Here is the spring where waters flow
To quench our fire of sin ;
Here is the path which truth doth show
To all who walk therein.

Here is the judge that stays the strife
When men's devices fail ;
Here is the bread that feeds the life
Which death cannot assail.

The tidings of a brighter sphere
Come to our ears from hence ;
The fortress of our fate is here,
The shield of our defence.

(Turn to page 44.)

SERVICE IV.

MEDITATION.

(To be read with or without comments by Superintendent.)

THE SCHOOL OF ADVERSITY.

AFFLICTION is a stern teacher, but the best. From it alone we know how to value justly things below. He who wrestles with us strengthens our nerves and increases our skill. Our antagonist is our helper. He that has never known adversity is but half acquainted with others or with himself. Constant success shows us but one side of the world, for it surrounds us with friends, who tell us only our merits, and it silences enemies, from whom alone we can learn our defects.

Much depends upon how we acquit ourselves under our crushing trials. According to the spirit and temper with which we receive them will be the help given and the benefit derived. The sharpest sting of adversity is borrowed from our own impatience. He that can heroically endure adversity will bear prosperity with equal greatness of soul, for the mind that cannot be dejected by the former is not likely to be transported with the latter. Affliction is the wholesome soil of virtue, where patience, honor, sweet humility, and calm fortitude take root and flourish. There are chemical solutions that deposit their precipitates in the shade and stillness of night; so in the dark hours of trouble the latent virtues of noble character are developed.

Trial is a great revealer; it exhibits the real worth of

man. No man is truly happy who has never felt adversity's lash. The greatest affliction of life is never to be afflicted. Genuine morality is preserved only in the school of adversity; a state of continuous prosperity may easily prove a quicksand to virtue. The soul that suffers is stronger than the soul that rejoices. No man's character is truly known till he is tried. The lance of affliction, when it probes the heart, often reveals how bad the blood is. On the other hand, affliction often brings hidden graces to light. The precious diamond must be cut in order to show its lustre. The sweet incense must be burned in order to exhale its fragrance. Adversity is like the periods of the former and the latter rain—cold, comfortless, unfriendly, yet from such seasons the flower and the fruit have their birth. Stars may be seen from the bottom of a deep well when they cannot be discerned from the top of a mountain. So in adversity are learned many things which the prosperous man dreams not of. We ought as fervently to pray for a blessing upon our daily rod as upon our daily bread. Adversity has the effect of eliciting talents which prosperity would permit to lie dormant. Prosperity is a great teacher; adversity is a greater. Possession pampers the mind; privation trains and strengthens it.

A smooth sea never made a skilful mariner; neither do uninterrupted prosperity and success qualify us for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties—excite the invention, prudence, skill, and fortitude of the voyager. The martyrs of all times, in bracing their minds to outward calamities, acquired a loftiness of purpose and a moral heroism worth a lifetime of ease and security.

It is not the so-called blessings of life—its sunshine and calm, its comfort and ease—that make man, but its rugged

experiences, its storms and tempests and trials. Early adversity is often a blessing in disguise. Wherever souls are being tried, there God is hewing out the pillars for His temple.

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent :

In prosperity there is forgetfulness of adversity ;
In adversity there is no remembrance of prosperity.

School :

*It is easy for the Lord, in the day of death,
To reward a man according to his ways.*

Prosperity and adversity, life and death,
Poverty and riches, come from the Lord.

*Many an one is in need of help, and weak in strength,
And the eyes of the Lord look upon him, and he is helped.*

In great wisdom the Lord made a difference among men,
And made their lots diverse.

*The mercy of a man is toward his neighbor,
But the mercy of the Lord is toward all flesh ;*

He reproves, and disciplines, and teaches,
And brings back, as a shepherd his flock.

*Set thy heart aright, and be steadfast,
And despair not in time of visitation,*

For gold is tried in the fire,
And acceptable men in the furnace of affliction.

*All the works of the Lord are exceeding good,
And every command shall be executed in its season.*

One may not say, What is this? wherefore is that?
For in due time shall all be known.

*One may not say, What is this? wherefore is that?
For all things have their purpose.*

Ben Sirach.

HYMN.

LEAD ME ARIGHT.

I do not ask, O Lord, that life may be
A pleasant road;

I do not ask that Thou wouldst take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;

I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, our God, I plead:
Lead me aright,

Tho' strength should falter and tho' heart should bleed,
Through peace to light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here:

Give but a ray of peace, that I may tread
Without a fear.

I do not ask my fate to understand,
My way to see:

Better in darkness just to feel Thy hand,
And follow Thee.

(Turn to page 44.)

SERVICE V.

MEDITATION.

(To be read with or without comments by Superintendent.)

DUTY.

As a result of his nature, man is hedged about on all sides with obligations and responsibilities. He must act, and every act will be followed by some result, and every result will in some way affect him. Such is the law of his nature. If he refuses to act, then the elements of his being will begin to decay. Inaction is death. Our span of life was lent for lofty duties, not for selfishness; for service to mankind, not for aimless dreams. There is not a moment without some duty. The sense of duty is a power that rises with us in the morning and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow that cleaves to us, go where we will. Nowhere can a man turn to escape the responsibility which is the direct outcome of his nature. We do not choose our own parts in life. Our simple duty is to do our parts well.

The brave man wants no charm to allure him to duty, and the good man scorns all warnings that would deter him from it. Do to-day's duty, fight to-day's temptations, and do not weaken and distract yourself by looking forward to things that you cannot see, and could not understand if you saw them. The best things are nearest—light in your eye, flowers at your feet, duties at your

hand, the path of God just before you. Then do not grasp at the stars, but do life's common work as it comes. Do the duty that lies nearest to you. You are apt to mistake your vocation by looking out of the way for occasions to exercise great and rare virtues, and by stepping over the ordinary opportunities that lie directly in the road before you. One's vocation is never some far-off possibility: it is always the simple round of duties which the passing hour brings.

Except the consciousness of disregarded duty, there is no evil which we cannot face or from which we cannot fly. Men do less than they ought unless they do all that they can. Every duty that is bidden to wait hastens forward with fresh duties at its back. If we are faithful to the duties of the present, God will provide for the future. Human existence is a battle in which there can be no retreat. But the enemy has never yet proven invincible.

He is a true man who, mindful of the demands of duty, shapes his life accordingly. Duty is above all consequences, and often, at a crisis, commands us to throw them overboard. It enjoins us to look neither to the right nor to the left, but straight onward. Every act of duty is an act of faith. It is performed in the assurance that God will take care of the consequences, and will so order the course of the world that, whatever the immediate results may be, good, will be the final reward.

Be not diverted from your duty by any idle reflections which the thoughtless may cast upon you, for their censures are not in your power, and should not be your concern. He who escapes a duty misses a gain. Do the duty, do right, and God's recompense to you will be the power of doing more right. Let us do our duty in the shops or in the street, in the kitchen or in the school, at the home or on the farm, just as faithfully as if we

stood in the front rank of some great battle, and knew that victory for mankind depended on our bravery, strength, and skill. When we do this the humblest of us will be serving in that great army which achieves the welfare of the world. Reverence the highest; have patience with the lowest; let each day's performance of even the meanest duty be thy religion.

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent:

If thou hast a duty to perform,
Do it, whether it be great or little.

School:

*Every good deed awakens one better,
As every evil calls forth another still more evil.*

The discharge of a duty is more praiseworthy
Than the performance of a voluntary good deed.

*It matters not whether thou doest much or little
As long as thou doest it in the name of God.*

Though thou canst not perform all thy duties,
Thou art not free from doing all thou canst.

*Prayer is preferable to sacrifices,
And good deed is preferable to both.*

If thou hast taken upon thyself a duty,
Thou art no longer free to waver.

*What is commanded thee, think thereon;
For thou hast no need of what is concealed.*

Fail not to be with them that weep,
And mourn with them that mourn.

*In discharging thy duties to God and man
Forget not those thou owest to thyself.*

God asks such deeds of man as are in the power of man,
Not such as are in the power of God.

*Be not rash in undertaking the task,
But be swift-footed when once it is entered upon.*

Talmud.—Ben Sirach.

HYMN.

PRESENT DUTY.

Look around thee! Say how long
Shall the earth be ruled by wrong.
When shall error flee away,
And this darkness turn to day?

When will evil from the soul
Render back its dread control?
When shall all men duty see,
And the world be pure and free?

Rouse thee from the mental strife;
Gird thee for the task of life!
With the sword and with the shield,
Forward to the battle-field!

“On!” a thousand voices cry
Through the earth and from the sky;
“Up! Heaven’s light is on thy brow!
Let thy work be here and now!”

(Turn to page 44.)

SERVICE VI.

MEDITATION.

(To be read with or without comments by Superintendent.)

DIVINE MIND IN THE WORLD OF MATTER.

EVERYWHERE in the world of matter we perceive intelligence—a something which knows and wills. It is not brute force acting without knowledge and will, but an intelligent power working by means well understood, and continually directed to certain ends. This intelligence displays Supreme Mind. The evidences of this mind are to be seen on every hand. We see them in the structural plan of the whole solar system, for each star moves in its prescribed orbit, rushes along with breathless speed among a world of worlds, yet never clashes, never interferes with the others. The evidences of Divine Mind are seen also in the structure of the earth, in its complicated form, in the arrangement of its great divisions of matter, and in the fitness of each for its special function. And we see the same power of mind in the formation of the crystal, in the growth of plants, and in the insects which live on them. Study the leaf of a tree. What wisdom is displayed in its structure! How admirable its architecture! What perfect framework, what exquisite finish! How intelligibly are the elements combined in its composition! How the power of vegetation assimilates the particles of earth, air, and water whereby the plant grows! Look at the insect which has its world on the little leaf. See with what intelligence this minute creat-

ure has been fashioned! What organs satisfy its individual wants! How wonderful the means which combine to form the insect life! How admirable the constitution which gives unity of action to all its members, and individual freedom to each!

Turn over the great volume bound in stone, study through this oldest testament of ages past, and in every page, in every line, in every letter, you will find the same mind, the same power, the same will. And that power is constant in all time of which this great earthen book keeps record, and is continuous in all space whereof its annals tell. The more things are studied, the vaster appears this mind in its far-reaching sweep of time and space; the more minutely things are examined, the more delicate appears its action. The solar system is not too large for it to grasp and hold, nor the eye of an insect too small for it to model and execute. The whole universe of matter is a mundane psalm to celebrate the reign of Power, Law, Mind. Fly through solar systems from the remotest planet to the sun—power, law, mind, attend your every step. Study each planet—it is still the same: power, law, mind. Ask every leaf; ask the insect that feeds thereon; ask the petrified remains of creatures that lived millions of years before man trod the globe,—they all, with united voice, answer still the same: power, law, mind. In all the space from Neptune to the sun, in all the time from the day of creation unto the present moment, there is no failure of that power, no break of that law, no single error of that mind. Thus the whole world is witness to continual force, to never-failing law, to ever-present mind; is witness to that eternal Power which men call God. On this world about us He has inscribed His thought in those marvellous hieroglyphics which the senses and the sciences have been these many thousand

years seeking to understand. Every rose is an autograph from the hand of God. The universe itself is the scripture of the Almighty.

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent :

All wisdom cometh from the Lord,
And is with Him for ever.

School :

*Who can number the sands of the sea, the drops of the rain,
And the days of eternity?*

Who can tell the measure of the world,
And the depth of God's wisdom?

*To whom was the root of wisdom revealed?
And who knew her subtile plans?*

The universe was known to Him before it was made :
So also after it was completed.

*To none gave He power to make known fully His works ;
And who will trace out His mighty acts ?*

Who will measure the strength of His majesty?
And who will set forth His mercies?

*One cannot take from or add to,
Neither can he trace out the wonderful things of the Lord.*

The sun that giveth light looketh down upon all things;
And the work thereof is full of the glory of the Lord.

*Oh, how beautiful are all His works !
They are as flowers to look upon.*

The sun when it appeareth proclaimeth Him ;
Its rising a marvellous work of the Most High.

*We may speak much, and reach Him not ;
And to sum up, He is All.*

Ben Sirach.

HYMN.

GOODNESS OF GOD.

God, thou art good ! each perfumed flower,
The waving field, the dark green wood,
The insect fluttering for an hour,—
All things proclaim that God is good.

Each little rill, that many a year
Has the same verdant path pursued,
And every bird, in accents clear,
Joins in the song that God is good.

The restless sea, with haughty roar,
Calms each wild wave and billows rude,
Retreats submissive from the shore,
And swells the chorus, " God is good."

The countless hosts of twinkling stars
That sing His praise with light renewed ;
The rising sun each day declares,
In rays of glory, " God is good."

The moon, that walks in brightness, says
That God is good ; and man, endued
With power to speak his Maker's praise,
Should still repeat that God is good.

(Turn to page 44.)

SERVICE VII.

MEDITATION.

(To be read with or without comments by Superintendent.)

EDUCATION.

EDUCATION leads the human mind and soul to what is right and best. It awakens a love for truth, giving a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not so much giving words as thoughts, not so much mere maxims as living principles. It is teaching the individual to love the good for the sake of the good; to love and serve God not from fear, but from delight in His perfect character. It should be the aim of education to regard mere learning as subordinate to the development of a strong and well-rounded moral character.

It is not through books alone, or chiefly, that one becomes in all points a man. Study to do faithfully every duty that comes in your way. Stand to your post; silently endure the disappointments of life; love justice; control self; swerve not from truth or right; be one that fears and obeys God and exercises benevolence toward men—and in all this you shall possess true manliness. Not how much a man knows, but what use he makes of what he knows; not what he has acquired and how he has been trained, but what he is and what he can do determines the worth of the man.

It makes little difference what the trade or business or branch of learning—the educated is always superior to the

untaught man. One who is in the habit of applying his powers in the right way will carry system into any occupation, and it will help him as much to handle a tool as to write a poem. Education is a companion which no misfortune can estrange, no enemy alienate, no despotism enslave—at home a friend, abroad an introduction, in solitude a solace, in society an ornament.

Work upon marble, the inscription will perish; on brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal mind, and imbue it with principles, with the just fear of God, and the love of our fellow-men, we engrave on its tablets something that will brighten to all eternity. What a grand and noble satisfaction is the delight of intellectual power, of thought, of reflection, of imagination! It is a sublime pleasure to read the great book of nature, the oldest testament of God, written not on two but on millions of tablets of stone, all illuminated with those fires that burn night after night through the world; to know the curious economy whereby a rose grows out of the dark ground and is beautiful and fragrant; to learn the curious chemistry whereby nature produces green and golden ornaments. What a glorious thing it is to understand man, the wonderful structure of his body and the marvellous mechanism of his mind!

The man of letters has the sublime joy of welcoming the incoming of new thought. How great are the delights of science to the naturalist, the astronomer, the geologist! What a joy there is in a good book written by some great master of thought who bursts into beauty as in summer the meadow bursts into grass and flowers! As an amusement, that of reading is worth all the rest. What pleasure in science, literature, and art for any man who will but open his eyes and his heart to enjoy it! With what de-

light does an audience listen to some great orator who looks into their faces and speaks into their hearts—who so brightens and warms his audience that every manly and womanly excellence in them will bud and blossom with beauty and fragrance, in due time to bear most luscious fruit !

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent :

When fear of sin is greater than wisdom,
Then wisdom will endure.

School :

*When good deeds are greater than knowledge,
Then knowledge will remain.*

Wisdom is a tree that grows in the heart,
And its fruit is in the tongue.

*Silence is the first sign of wisdom, and listening the second ;
Comprehension is the third, and acting the fourth.*

The end of wisdom is good conduct,
And there is no piety like reverence.

*Study not for the sake of gain or name :
Wisdom is to do justly, to think nobly, and to love purely*

The greatest wisdom is to know thyself ;
Let thy tongue learn to say : I do not know.

*All wisdom is the fear of the Lord,
And in all wisdom is the keeping of the law.*

The knowledge of evil is not wisdom ;
The counsel of sinners is not prudence.

*There is a cleverness, and it is an abomination ;
And there is a simplicity, and yet pleasing to the Lord.*

Better to be weak in insight, yet God-fearing,
Than to abound in prudence and transgress the law.

*There is nothing better than the fear of the Lord,
And nothing wiser than to heed His commandments.*

Talmud.—Ben Sirach.—Mediæval Rabbis.

HYMN.

THE MIND HAS NO TO-DAY.

The mind has no to-day ! The present things
Are for the senses, never for the soul ;
Backward or forward, on its restless wings,
It flits for ever, yet without a goal,

Like one that's bent on seeking out the lore
Of things to come in things that were before,
Stealing the taper from the old world's tomb
To light it through the future's deeper gloom.

It is the hidden principle of soul,
Which will not sleep amid a noon of light,
Which ponders still upon a doubtful scroll,
And spurns the lessons that are read at sight ;

Which, more than present waters, loves to hear
The music of an unseen fountain play,
And, better than the trumpet that is near,
The echo of a trumpet far away.

(Turn to page 44.)

SERVICE VIII.

MEDITATION.

(To be read with or without comments by Superintendent.)

THE WORTH OF A GOOD NAME.

THE two most precious things this side the grave are reputation and life. Regard your name as the richest jewel you can possess. Reputation is like fire: when once you have kindled it, you may easily preserve it, but once extinguished, it will be an arduous task to rekindle it.

The slanderer and the assassin differ only in the weapons they use: with the one it is the dagger, with the other the tongue. The latter is worse than the former, for the one kills the body, while the other murders the reputation and peace.

If slander be a snake, it is a winged one. It flies as well as creeps. There is nothing which wings its flight as swiftly as calumny. Nothing is listened to with more readiness, or dispersed more widely. What enemy mightier than slander! What poison more fatal! What weapon sharper! The slanderer whispers but a word or two, utters a monosyllable, points his finger, shrugs his shoulder, raises his eyebrow, and a fair name is sullied, a happy home is blasted. One's good name gone, and all is gone. Other losses may be restored, but the name that has become slander's prey can never be wholly recovered. We may deny and defend, and prove the slander a base invention, but the report that has once gone abroad is

beyond recall. Of the hundred that have heard the slander, ten may hear the denial, and five of these may believe it. The foul finger-marks will remain. The scar which the serpent's tooth has left will abide for ever. The shaken confidence, the broken union, though restored, will for ever show the signs of mending. Suspicion will linger, and will grow again into slander when its victim is in the grave, and no longer able to defend himself.

Believe nothing against another but on good authority; report nothing that may hurt any one unless it be a greater hurt to others to conceal it. The worthiest people are the most injured by slander, just as the best fruit is most pecked at by birds. The slanderer inflicts wrong by calumniating the absent, and he who gives credit to the calumny is equally guilty. Next to the slanderer we detest most him who bears the slander to our ears. Listen not to the talebearer, for he tells you nothing out of good will.

Close your ears against him that shall open his mouth against another. If you receive not his words, they fly back and wound him who speaks them. If you receive them, they fly forward and wound him who lends ear to them.

Close your ears to slander, and you will soon close the slanderer's mouth. Bar your doors against it, and it will soon starve and freeze to death upon the street. Even though you be free from the sin of slander, if you listen to it and repeat it to others, you are as guilty as the slanderer. Your credulity encourages him to murder other innocent names, and your aid thus makes you an accessory to his crime. If you wish to preserve the honor of your name, you must sacredly guard that of others. If you wish to be fairly dealt with by others, even so must you deal with them.

Only by leniently judging the failings of others, by making just allowances, by carefully concealing another's shame with one hand while trying to correct it with the other, can you fairly expect similar treatment. The world is a faithful looking-glass; as you look at it, it looks back at you.

So live that a blameless life may be your answer to slander's tongue. So live that noble deed may give the lie to the calumniator's detraction. So live that the traducer's persecutions, instead of disheartening, shall inspire you with the sense of your worth. So live that even though the world deny you justice, your own conscience may approve your purpose as holy, your character as spotless, your name as unstained.

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent :

Be ruler over thy speech by keeping silence,
And this shall give thee control over thy words.

School :

*Withdraw thy eye from the blemish of thy neighbor ;
But know thine own fault, and mend thy way.*

Deliver thy tongue from speaking falsehood :
Who speaketh it will be spoken against.

*Speakers of falsehoods are despised by all ;
But honored in the sight of man are the faithful.*

The blemishes of another discover to no man,
And go not about as a talebearer and slanderer.

*Bridle thy tongue and muzzle thy mouth,
And thine and thy neighbor's honor will be safe.*

Whosoever findeth fault with people undeservedly,
Will be found fault with deservedly.

*Question thy friend: he may not have sinned;
And if he did, that he do no more.*

Question thy neighbor: he may not have slandered;
And if he did, that he may not do so again.

*Question a friend: for many a time it is a slander;
And believe not every report.*

Who slippeth with his tongue and meaneth naught,
He hath not sinned against his fellow-men.

*Question thy neighbor before thou threatenest,
And give place to the law of the Most High.*

Ben Sirach.—Mediæval Rabbis.

FAITH IN ONE ANOTHER.

Cherish faith in one another
When you meet in friendship's name;
In the true friend is a brother,
And his heart should throb the same.

Oh, have faith in one another
When you speak a brother's vow;
It may not be always summer—
Not be always bright as now.

Yea, have faith in one another,
And let honor be your guide;
Let the truth alone be spoken,
Whatsoever may betide.

Tho' the false may reign a season—
And doubt not it sometimes will—
Yet have faith in one another,
And the truth shall triumph still.

(Turn to page 44.)

SERVICE IX.

MEDITATION.

(To be read with or without comments by Superintendent.)

INDUSTRY.

Two men deserve to be honored, and no third. First, the toil-worn craftsman who with earth-made implements laboriously conquers the earth and makes her man's vassal. Venerable is the hard hand, but therein, notwithstanding, lies a cunning virtue, indefeasibly royal. Venerable, too, is the rugged face, all weather-tanned, with its rude intelligence, for it is the face of a man living man-like. Oh, thou son of hardy toil, for us was thy back so bent, for us were thy straight limbs and fingers so deformed. Thou wert our conscript on whom the lot fell, and fighting our battles wert thou so marred. For in thee, too, lay a God-created form, but it was not to be unfolded; encrusted with the thick adhesions and defacements of labor must it stand. And thy body, like thy soul, was not to know freedom. Yet toil on; thou art in thy duty, be out of it who may; thou toil-est for the indispensable—for daily bread.

The second man deserving honor, and still more highly, is he who toils for the spiritually indispensable—not daily bread, but the bread of life. Is not he, too, in his duty, endeavoring toward inward harmony, revealing this, by act or by word, through his outward endeavors, be they high or low? Highest of all it is to be an artist; not earthly

craftsman only, but inspired thinker, who, with heaven-made implement, conquers heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have light, have guidance, freedom, and immortality? These two, in all their degrees, are to be honored; all else is chaff and dust, which let the wind blow whither it listeth.

Unspeakably touching is it, however, when we find both dignities united, and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for the highest. Sublimest of all God's beings is a peasant sage. Such a one will lift you to heaven itself.

Industry is not only the means of support, but also the foundation of pleasure. He who is a stranger to it may possess, but cannot enjoy, for it is labor only which gives relish to possession. It is the indispensable condition of possessing a sound mind in a sound body, and is the appointed vehicle of every good to man. Industry keeps the purse full, the body healthy, the mind clear, and the heart whole.

Labor is rest from the sorrows that greet us, from all the petty vexations that meet us, from the sin-promptings that assail us, from the world-sirens that lure us to ill. There is a perennial nobleness, and even sacredness, in work. Be he ever so benighted, there is always hope in a man who actually and earnestly works. Nature is just toward men. It recompenses them for their sufferings. To the greatest toils it attaches the greatest rewards. If you have great talents, industry will give them scope; if moderate abilities, industry will improve them. Nothing is denied to well-directed labor; nothing is ever to be obtained without it. It is to labor, and to labor only, that man owes everything of value. Labor is the talisman that has raised him from the condition of the savage, that

has changed the desert and the forest into cultivated fields; that has covered the earth with cities and the oceans with ships; that has given us plenty, comfort, and elegance in place of want, misery, and barbarism.

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent :

Honor the laborer, for he betters the earth,
And increases the joys of the children of men.

School :

*Great is labor, for it honors the laborer ;
Great is labor, for it employs the hand and feeds the body.*

Famine may rage, and yet not enter the laborer's house :
The industrious erect a bar against want.

*To supply one's self with the necessaries of life
Is as great a deed as the dividing of the Red Sea.*

Industry is preferable to inactive piety :
Scholarship without a trade does not profit.

*Rather the lowest vocation even in a public place
Than through idleness to depend on charity.*

Hunger never crosses the threshold of the diligent ;
But the indolent languishes for want of food.

*Idleness is the root of vice ;
Labor is a shield against temptation.*

He who raises a child without teaching him a trade
Is like a father who trains his child to be a thief.

*Let no honest calling be deemed low in thine eyes :
The world needs both the low and the high.*

Industry is the mate of study ;
The latter confers knowledge ; the former, power.

*See first to thy trade, then to thy study ;
Happy the man that can see to both.*

Talmud.

HYMN.

HEADS, HEARTS, AND HANDS.

Heads that think and hearts that feel,
Hands that turn the busy wheel,
 Make our life worth living here,
 Round it out with joy and cheer.
Heads to plan what hearts shall do,
Hearts to bear us bravely through—
 Thinking head and toiling hand
 Are the masters of the land.

When a thought becomes a thing,
Busy hands make hammers ring
 Until honest work has wrought
 Into shape the thinker's thought,
Lifting men to loftier height,
Filling all the age with light,
 Spreading truth and rousing thought,
 Loving God and fearing naught.

Hail to honest hearts and hands,
And to the head that understands—
 Hands that never touched a bribe,
 Hands that dare to truth subscribe ;
Hearts that hate a deed unjust,
Hearts that other hearts can trust ;
 Heads that plan for others' weal,
 Heads that rule o'er hearts that feel.

(Turn to page 44.)

SERVICE X.

MEDITATION.

(To be read with or without comments by Superintendent.)

BETTER FAILURE IN RIGHT THAN SUCCESS IN WRONG.

AMBITION is the salt that preserves the mind from stagnation and the body from decay. It is the spur that makes man struggle with destiny. It is Heaven's own incentive to make purpose great and achievement greater. But for it our greatest powers would never come to light, our noblest faculties would rust unused. It is the baton that holds our best energies harmoniously together and starts them off in rhythmic motion. It is the lash that drives our blood into healthful flow and our mind into useful activity. It is the source of all that the mind values highest and all that the heart cherishes most. It has laid the foundation of the first place of worship and the corner-stone of the first school, and there has not been a church or school since that owed not its existence to it. It has steeled the arm of the first warrior, and has made the brave soldier laugh at danger ever since. It has guided the pen of the first writer, and of every writer since. It has inspired the mind of the first reformer, lawgiver, discoverer, inventor, and of all their countless successors. It has taken the first ship across the ocean, and the first locomotive across the land; sunk the first shaft into the earth, stretched the first telegraph over the continents, laid the

first cable under the seas. It has started more enterprises than mind has knowledge of, and has brought more blessings into the world than man can count. For all the comforts of life we are indebted to it. It has lightened our burdens and heightened our joys. It has widened our horizon and deepened our knowledge.

But on ambition's wings great minds are sometimes carried to extremes—either to soar to fatal heights, or to drop into the abyss of ignominy. Unless you maintain your mastery over your ambition, it will make a slave of you. Keep it well in hand. Learn to discriminate between noble ambition and evil covetousness. A wide chasm separates the two. On the one side is honor, right, emulation, blessing; on the other side is shame, wrong, avarice, crime.

There are as many good things yet to be had as ever were acquired. Not all the discoveries have yet been made, not all the good words have yet been said, not all the great movements have yet been inaugurated, not all the earth's treasures have yet come to light. Before, however, you entertain a new ambition, measure your aim by your strength. Ambition is a weakness when it is disproportioned to the capacity. To have more ambition than ability warrants is to be at once weak and unhappy. Aim high, but never attempt an eagle's flight with a sparrow's wing. You will either drop exhausted or resort to tricks to attain your aim. Better an unheralded benefactor in the valley beneath than a notorious marauder on the mountain-top. Weigh well the purpose of your ambition. You may have the power of a giant, yet the object may not deserve the strength of a dwarf. The accidental possession of a giant's strength is no reason for its being used giant-like in an unworthy cause.

If great powers are yours, believe that they have been

given you for great and good works. Cherish a noble ambition, and seek to attain it by noble means. Be right, and you need have no fear of ultimate success. Few men fail who deserve success, who heroically toil for it, who patiently wait for it. And even if they fail, far better is it to fail in the right than to succeed in the wrong.

RESPONSIVE READINGS.

(Superintendent and School read alternate verses.)

Superintendent :

Occupy the body and mind, though not to excess ;
And trust not to thy family inheritance.

School :

*Work with zeal, not with greed ; yet only to supply thy wants ;
He who is contented with his portion shall be blessed.*

Be not avaricious for another's possessions,
Lest thou be filled with bitterness.

*Covet not that which is in the hands of others,
Lest thy days be wasted in pain and grief.*

He who is too eager to rise above his position
Will never be free from care.

*If thou canst not attain what thou desirest,
Seek enjoyment in what thou hast.*

Let not the love of riches be stronger in thy sight
Than a promise made either in public or private.

*Refrain from sharp practice and evasions :
Thou wilt lose all thou gainest thereby.*

If thou desirest what thou needest, a little will suffice ;
If more than thou needest, nothing will suffice ;

*Woe to him who buildeth his house upon what is not his :
In a swift hour it will bury him under its ruin.*

Seek not to enjoy what is not thine ;
 For in the end thou wilt lose joy in what thou hast.

*Flee far from acquiring possessions unjustly ;
 But help others to establish their own.*

Mediæval Rabbis.

HYMN.

OUR LIFE IS LIKE A HASTING STREAM.

Oh, let the soul its slumber break,
 Arouse its senses and awake,
 To see how soon
 Life, with its glory, glides away,
 And the stern footsteps of decay
 Come rolling on.

Alike the river's lordly tide,
 Alike the humble brooklet's glide,
 To ocean's wave ;
 Death levels poverty and pride,
 And rich and poor sleep side by side
 Within the grave.

Our birth is but the starting-place,
 Life is the running of the race,
 And death the goal ;
 There all life's glittering toys are brought.
 The path alone of all unsought
 Is found of all.

(Turn to page 44.)

CONSECRATION.

Superintendent :

Thou, O God, hast led Thy servants with unchanging love. From the very beginning of our existence hast Thou destined us for a noble mission. For it Thou didst prepare our fathers in the school of trial and tribulation, and through it they were enabled to render valuable service in the spread of a knowledge of Thee and of Thy Law. And unless they had suffered, they never would have achieved. Those whom Thou choosest for Thy service, Thou moudest in the furnace of affliction and hardenest on the anvil of adversity, to keep them vigilant at their posts and mindful of their duty. Thou heedest not their sighs and tears. Thou knowest that, in the fulness of time, they will tune a thanksgiving hymn for every sigh, and the world will bless those who suffered and achieved.

Joyfully do we consecrate ourselves anew to-day to the work our fathers have begun. Ours, too, shall be the constant aim and effort to bring ever nearer that blessed age, when all mankind's goal shall be our creed :

*ONE GOD OVER ALL;
ONE BROTHERHOOD OF ALL;
PEACE AND GOOD-WILL AMONG ALL.*

In joy and in sorrow, in victory and in defeat, in light and in darkness, wherever we may be and whatever be our lot, we shall acknowledge Thy unity and holiness, and pray and toil for the speedy dawn of that day, when Thou wilt be revered and obeyed the whole world over, and all mankind will live in peace and unity.

(School Standing.)

Choir :

Hear, O Israel: the Lord
is our God, the Lord is One.

Deut. vi. 4.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ
יְיָ אֶחָד:

School :

Praised be the Lord, the
Praise-deserving, for ever
and aye.

בְּרוּךְ שֵׁם כְּבוֹד מְלִכּוּתוֹ
לְעוֹלָם וָעֶד:

Choir :

Holy! Holy! Holy! is the
Lord of Hosts; the whole
earth is full of His glory.

Isaiah vi. 3.

קָדוֹשׁ יְיָ קָדוֹשׁ קָדוֹשׁ יְיָ
צְבָאוֹת מְלֵא כְּלֵי-הָאָרֶץ
כְּבוֹדוֹ:

School :

The Lord shall reign for
ever, even thy God, O Zion,
unto all generations. Hal-
leluiah.

Ps. cxlvi. 10.

יְמֻלֵךְ יְיָ לְעוֹלָם אֱלֹהֵיךָ
צִיּוֹן לְדָר וָדָר הַלְלוּיָהּ:

Choir :

Have we not all One
Father? Hath not One
God created us? Why doth
brother deal treacherously
against brother by profaning
the covenant of our fathers?

Malachi ii. 10.

הַלּוֹיָהּ אֵב אֶחָד לְכָלֵנוּ
הַלּוֹיָהּ אֵל אֶחָד בְּרָאֵנוּ
מִדּוֹעַ נִבְגַּד אִישׁ בְּאָחִיו
לְחַלֵּל בְּרִית אֲבוֹתֵינוּ:

School :

Behold how good and how
pleasant it is for brethren to
dwell together in unity.

Ps. cxxxiii. 1.

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים
שֵׁבֶת אַחִים גַּם יַחַד:

(School Seated.)

ADORATION.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ

Superintendent:

Lord of the Universe, Thou hast reigned before yet any being was created, and till now hast Thou ruled all to which Thy creative will has given life. And though the universe should vanish and all life pass away, even then wilt Thou remain the Lord and Creator Supreme. Thou wast, Thou art, and Thou wilt for ever be great and glorious. As Thou wast without beginning, so wilt Thou be without end. Thou alone holdest sway; besides Thee there is none. Thou governest in everlasting dominion. Thou art mighty and adorable, and Thy greatness is unutterable. Thine are the heavens, and Thine the earth. Thine is the day, and Thine the night. Thou hast spread out the firmament, and laid the foundations of the earth. Thou ledest forth the sun, paintest the sky with the brightest azure, deckest the earth with inexpressible loveliness. Thou drawest in the genial light of day, and ledest forth the silvery moon and the millions of stars that stand as faithful sentinels over us while Thou wrappest us in peaceful slumber. Thou art our God, our Redeemer, our Sheltering Rock in distress, our Guide and Protector when we invoke Thy aid. Into Thy care we commit our bodies and souls, sleeping and waking. If Thou art with us, O God, we have nothing to fear.

(REMARKS BY SUPERINTENDENT.)

CLOSING HYMN.

When this song of praise shall cease,
 Let Thy children, Lord, depart
 With the blessing of Thy peace,
 And Thy love in every heart.

Oh, where'er our path may lie,
 Father, let us not forget
 That we walk beneath Thine eye,
 That Thy care upholds us yet.

Blind are we, and weak and frail :
 Be Thine aid for ever near ;
 May the fear of sin prevail
 Over every other fear. .

(School rises, and Superintendent pronounces the Benediction.)

Choir and School :

AMEN.

ADDITIONAL HYMNS.

I.

THY NEIGHBOR.

"Thou shalt love thy neighbor as thyself."—LEV. xix. 18.

Who is thy neighbor? he whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'tis the fainting poor,
Whose eye with want is dim;
O enter thou his humble door
With aid and peace for him.

Thy neighbor? he who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery,
Go, share his lot with him.

WILLIAM B. O. PEABODY.

II.

BLESSINGS OF KINDNESS.

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

A word—a look—has crushed to earth
Full many a budding flower
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you bring,
A heart may heal or break.

J. G. WHITIER.

III.

ASPIRATION.

One and universal Father!
Here in reverent thought we gather,
Seeking light in honoring Thee;
Free our souls from error's fetter;
Make us wiser, make us better;
Be our guide, our guardian be!

To the paths of life to win us,
Thou, O God! didst plant within us
Aspirations high and bright;
Bring us to Thy presence nearer,
Let us see Thy glories clearer,
Till all mists shall melt in light.

ANON.

IV.

LIFE IS ONWARD.

Life is onward: use it
With a forward aim;
Toil is heavenly to choose it,
And its warfare claim.
Look not to another
To perform your will;
Let not your own brother
Keep your warm hand still.

Life is onward: heed it
In each varied dress;
Your own act can speed it
On to happiness.
His bright pinion o'er you
Time waves not in vain,
If hope chant before you
Her prophetic strain.

Life is onward: prize it
In sunshine and in storm;
Oh, do not despise it
In its humblest form.
Hope and joy together,
Standing at the goal
Through life's darkest weather,
Beckon on the soul.

ANON.

V.

POWER OF UNION.

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness,
And knowledge pour
From every shore
Light on the eyes of mental blindness.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother,
More than the tongue
E'er said or sung,
If men were wise and loved each other.

CHARLES MACKAY.

VI.

BE KIND TO EACH OTHER.

Be kind to each other :
 The night's coming on,
 When friend and when brother
 Perchance may be gone ;
 Then 'midst our dejection
 How sweet to have earned
 The blest recollection
 Of kindness returned :
 When day hath departed,
 And memory keeps
 Her watch, broken-hearted,
 Where all she loved sleeps !

Let falsehood assail not,
 Nor envy disprove ;
 Let trifles prevail not
 Against those ye love.
 Nor change with to-morrow
 Should fortune take wing ;
 But the deeper the sorrow
 The closer still cling.
 Oh, be kind to each other :
 The night's coming on,
 When friend and when brother
 Perchance may be gone.

CHARLES SWAIN.

VII.

GOOD LIFE.

He liveth long who liveth well,
 All else is life but flung away :
 He liveth longest who can tell
 Of true things truly done each day.

Then fill the hours with what will
 last ;
 Buy up the moments as they go :
 The life above when this is past
 Is the ripe fruit of life below.

H. BONAR.

VIII.

DUTIES OF TO-DAY.

To-day, while the sun shines,
 Work with a will ;
 To-day all your duties
 With patience fulfil.
 To-day love the goodness
 That's better than gold,
 And the truth seek, whose value,
 Can never be told.

To-day scatter brightness
 Wherever you go ;
 Gladness comes with the giving ;
 Waves grow as they flow.

To-day is ours only ;
 Work, work while you may ;
 There is no to-morrow,
 But only to-day.

LUELLA CLARK.

IX.

TRUE FREEDOM.

Men ! whose boast it is that ye
 Come of fathers brave and free,
 If there breathe on earth a slave,
 Are ye truly free and brave ?
 If ye do not feel the chain
 When it works a brother's pain,
 Are ye not base slaves, indeed,
 Slaves unworthy to be freed ?

Is true freedom but to break
 Fetters for our own dear sake,
 And with heathen hearts forget
 That we owe mankind a debt ?
 No ! true freedom is to share
 All the chains our brothers wear,
 And with heart and hand to be
 Earnest to make others free !

They are slaves who fear to speak
 For the fallen and the meek ;
 They are slaves who will not choose
 Hatred, scoffing and abuse
 Rather than in silence shrink
 From the truth they needs must think ;
 They are slaves who dare not be
 In the right with two or three.

JAMES RUSSELL LOWELL.

X.

FEAR NOT, BROTHER.

Fear not brother ;
 Do the right
 In the sight
 Of God ;
 Do what's right
 With all might
 To man ;

Let envy rage, malice spite,
 Fear not, brother, thou art right.

Fear not, brother ;
 Prove thy creed
 By good deed
 To all ;
 Hand extend
 Help to lend
 To all ;

Let foes decry zealots fight,
 Fear not, brother, thou art right.

Fear not, brother ;
 Wrong forgive,
 Peaceful live
 With all ;
 Truth defend,
 Knowledge send
 To all ;

Let people say what they might,
 Fear not, brother, thou art right.

JOSEPH KRAUSKOPF.

XI.

LIFE'S PURPOSE

They err who measure life by years,
With false or thoughtless tongue;
Some hearts grow old before their
time;
Others are always young.

'Tis not the number of the lines
On life's fast-filling page.
'Tis not the pulse's added throbs
Which constitute their age.

Seize, then, the minutes as they pass;
The woof of life is thought;
Warm up the colors; let them glow
With fire of virtue fraught.

Live to some purpose; make thy life
A gift of use to thee:
A joy, a good, a golden hope,
A heavenly argosy.

BRYAN W. PROCTOR.

XII.

GLORY TO GOD.

To Jehovah, God of might,
Everlasting, infinite,
Dwelling in His boundless Heaven,
Be eternal glory given!
His the power the love, the light,
His the day and His the night,
His the happy blue on high,
Earth's green round of spring and joy.

Let us, then, our honor bring
To this mighty Lord and King,
Let a new and ceaseless song
Break from every heart and tongue.
Praise Him as the God of might,
Praise Him as the Lord of light,
To His name our song we raise,
Him let man forever praise.

HORATIUS BONAR.

XIII.

THE WORTH OF SUFFERING.

Oh, deem not that earth's crowning
bliss
Is found in joy alone;
For sorrow, bitter though it be,
Hath blessings all its own.

As blossoms smitten by the rain
Their sweetest odors yield;
As where thy plough has deepest
struck,
Rich harvests crown the field;

So to the hopes, by sorrow crushed,
A nobler faith succeeds;
And life, by trials furrowed, bears
The fruit of loving deeds.

ANON.

XIV.

SPEAK GENTLY.

Speak gently of the erring one
And let us not forget,
However darkly stained by sin,
He is our brother yet
Heir of the same inheritance,
Child of the self-same God;
He has but stumbled in the path
We have in weakness trod.

Speak gently to the erring one,
Thou yet may'st lead him back
With holy words and tones of love
From misery's thorny track.
Forget not, thou hast often sinned,
And sinful yet must be:
Deal gently with the erring one,
As God has dealt with thee.

E. FLETCHER.

XV.

OMNIPRESENCE.

When o'er earth is breaking
Rosy light, and fair,
Morn afar proclaimeth
Sweetly, God is there.

When the Spring is wreathing
Flowers rich and rare,
On each leaf is written,
Nature's God is there.

When the storm is raging
Through the midnight air,
Fearfully its thunder
Tells us God is there.

All the wide world's treasures,
Rich, or grand, or fair,
In each feature beareth
Graven, God is there.

ANON.

XVI.

THE RIGHTEOUS MAN. (Psalm i)

The man in life, where'er placed,
Hath happiness in store,
Who walks not in the wicked's way,
Nor learns their guilty lore.

Not from the seat of scornful pride
Casts forth his eyes abroad,
But, with humility and awe,
Still walks before his God.

That man shall flourish like the trees
Which by the streamlets grow;
The fruitful top is spread on high,
And firm the root below.

But he whose blossoms bud in guilt
Shall to the ground be cast,
And like the worthless stubble tost
Before the sweeping blast.

ROBERT BURNS.

XVII.

OUR GUIDING STAR.

(Psalm xxxvii. 3.)

Courage, brother, do not stumble,
 Though thy path be dark as night;
 There is a star to guide the humble:
 "Trust in God and do the right."

Let the road be rough and dreary,
 And its end far out of sight,
 Foot it bravely! strong or weary,
 "Trust in God and do the right."

Perish policy and cunning!
 Perish all that fears the light!
 Whether losing, whether winning,
 "Trust in God and do the right."

Some will hate thee, some will love
 thee,
 Some will flatter, some will slight;
 Cease from man and look above thee:
 "Trust in God and do the right."

NORMAN MACLEOD.

XVIII.

THE MYSTERIES OF PROVIDENCE.

God moves in a mysterious way
 His wonders to perform:
 He plants His footsteps in the sea,
 And rides upon the storm.

Deep in unfathomable mines
 Of never-failing skill,
 He treasures up His bright designs,
 And works His sovereign will.

Judge not the Lord by feeble sense,
 But trust Him for His grace:
 Behind a frowning providence
 He hides a smiling face.

His purposes will ripen fast,
 Unfolding every hour:
 The bud may have a bitter taste,
 But sweet will be the flower.

Blind unbelief is sure to err,
 And scan His work in vain:
 God is His own interpreter,
 And He will make it plain.

WILLIAM COWPER.

XIX.

SPEAK GENTLY.

Speak gently: it is better far
 To rule by love than fear;
 Speak gently: let no harsh words mar
 The good we might do here.

Speak gently to the aged one,
 Grieve not the careworn heart;
 The sands of life are nearly run;
 Let such in peace depart.

Speak gently, kindly, to the poor,
 Let no harsh tones be heard:
 They have enough they must endure
 Without an unkind word.

Speak gently to the erring; know
 They may have toiled in vain;
 Perchance unkindness made them so;
 Oh, win them back again.

Speak gently: 'tis a little thing
 Dropped in the heart's deep well;
 The good, the joy, which it may bring
 Eternity shall tell.

D BATES.

XX.

CHOOSE THOU THE PATH
FOR ME

Thy way, not mine, O Lord,
 However dark it be;
 Lead me by Thine own hand,
 Choose Thou the path for me.

Smooth let it be or rough,
 It will be still the best;
 Winding or straight it leads
 Right onward to Thy rest.

Take Thou my cup, and it
 With joy or sorrow fill
 As best to Thee may seem;
 Choose Thou my good or ill.

Not mine, not mine the choice
 In things or great or small;
 Be Thou my guide, my strength,
 My wisdom, and my all.

HORATIUS BONAR.

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